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THE
LIBERTY
OF AN
Apostate Conscience
DISCOVERED:
BEING

A Plain Narrative of the Controversie
long depending between *Francis Bugg*, an
Officious Agent in *William Rogers's* Behalf and
Quarrel, on the one part: And *Samuel Cate* and
George Smith, Prisoners for the Testimony of Je-
sus in *Ely Goal*, on the other Part. With their
Answer to his *Painted Harlot*, &c.

Cate
(Sam)

Whereby *F. B's* Liberty of Conscience is
proved an *Injurious* Bondage.

Published for the Information of all Friends of Truth,
and others concerned: and for Caution to all such A-
gents as have Promoted or Spread the late Books of
Fr. Bugg and *W. Rogers*.

1 Theff. 4. 6. Let no man go beyond or Defraud his Bro-
ther in any Matter, because the Lord is the Avenger
of all such.

London, Printed by *Jo'n Brinkhurst*, at the Sign of the
Book in *Grace-Church-Street*. 1683.

THE
TRIAL
 OF AN
 Apostate Conscience
DISCOVERED
 BEING

A Plain Narrative of the Conversation
 long depending between Francis Bage, an
 Officer Agent in William Rogers's Bank, and
 himself, on the one part: And Samuel Carter and
 others, on the other: With the Testimony of
 several Witnesses, on the other Part. With
 an Answer to a Libelous Handlet, &c.
 By Henry H. Esq. Library of Congress
 Printed and Sold by W. Rogers.

Published for the Information of all Friends of Truth,
 and others concerned: and for the use of all such
 as are desirous to be acquainted with the true
 state of the Bank of W. Rogers.

Printed & Sold by W. Rogers, at the Sign of the
 Lion in the Market, beside the Lion in the Avenue
 of all such.

London, Printed by W. Rogers, at the Sign of the
 Lion in the Market, beside the Lion in the Avenue.
 1783.

A N
Introduction
 T O
FRIENDS
 AND
Friendly Readers.

W Hereas my self with others concerned have given account of the Unjust Actions and Unrighteous proceedings of Francis Bugg, as hereafter mention'd; This I do say, and in the Fear of the Lord testifie, that it is not done out of Envy and Ill will to the Man, or to insults over him, by laying open his Nakedness; but do truly desire his sincere
 and

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and unfeigned Repentance, even as we have done ever since he began this his Unrighteous Work; and for that end we have waited long upon him, and have laboured much with him, for if wholesome Advice and Brotherly Admonition could have prevailed with him, to have turned him from his Evil way, which of late Years he hath followed, as this Narrative and his Malicious Books do plainly shew, this had never been: But seeing he still followeth his unruly work, and will not be reclaimed to turn from this Evil Spirit which hath led him into these things; we do look upon our selves Conscientiously concerned for the Glory of God, and the Honour of his Truth, and also for the good of all honest and tender People, who have or may have better Thoughts of him than he doth deserve, and that so under the Profession of Truth, which he in some measure hath gone under, and may thereby deserve or betray any, and draw them from the peaceable Truth, into that Spirit with him, into Strife and Contention; which hath been
the

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the work he hath followed these several
 Tears, which is the work and fruit of an
 Evil minded Man; as saith the Scrip-
 ture, An Evil Man out of the Evil
 Treasure of his Heart bringeth forth
 Evil things. And Christ saith, By the
 Fruit ye shall know them; For Men
 do not gather Grapes of Thornes, nor
 Figs of Thistles. Whereby he sheweth
 how impossible it is that an Evil minded
 Man should bring forth that which is
 Good.

And now having given a true and
 faithful account of the disorderly and un-
 just Words and actions of this Man; I
 with the rest concerned with me therein,
 do leave it and commit it to the just Wit-
 ness of God in all Consciences, to judge of
 the wrong he hath done to Truth, to me
 and others. And whether he hath not
 justly brought this upon his own Head,
 since we could not prevail with him to
 forsake his unruly work. And if any be
 hereafter ensnared by him and drawn a-
 side out of the way of the Lord, they must
 bear

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*bear their own Burden. And I with the
 rest concerned in this matter shall be clear,
 in which I rest, believing God in his own
 time will clear my Innocency, and more
 fully manifest his guilt, who has abused
 me (and others without any just cause
 given him by us) who am a True Friend
 and Lover of all that truly Love and Fear
 God, and a witness against Envy and
 Deceit, where ever it doth appear.*

Ely Prison;

17. 12. 1682.

S. C.

THE

THE LIBERTY OF AN *Apostate Conscience, &c.*

THis may satisfie all into whosoever Hands it may come, that whereas there is a Difference made by *Francis Bugg* of *Mildenhall* in the County of *Suffolk* with *Samuel Cater* of *Littleport* in the Isle of *Ely*; concerning a Fine, about which the aforesaid F. B. hath been so troublesome to me & other friends, both in this County & elsewhere which there has been raised untrue Reports, and therefore for clearing the Truth, and to satisfie all that desires a right Information of proceedings therein, from the beginning thereof, I have therefore taken care, with some other Friends, so far as they are concerned therein, to give a true Narrative of the Business from the beginning to this very Day, of the most material passages; that so the Truth being known, it may thereby appear who hath done the wrong in this matter, him, or my self, for which I have been so long abused by him.

About the Year 1673, I being at a Meeting at *Mildenhall*, where *Francis Bugg* dwells; there came one *George Evelyn* of *Lakenheath*, and desired me to have a Meeting at his House, and before I promised him, he being a Stranger to me, and *Francis Bugg*

being there, I advized with him about it, he having knowledge of the Man; and he told me, that a Meeting would do very well there, and desired me to go: To after I had spoke further with the aforesaid *George Freigh*, and found he desired the Meeting in a serious and weighty consideration, I found freedom in my self to promise him to be at his House the next Day; and also told him, he might let his Neighbours know its, and accordingly I went, and *F. B.* with me and several more belonging to *Mil-denhall* Meeting, and when we came at the Friends House, there came in several of his Neighbours; and after some time spent in waiting upon the Lord, and calling upon his Name in Prayer, I was moved by his Power to stand up and declare the Truth to all that were there present, in which time whilst I was speaking, Two Priests with some other Men, came into the Meeting, and one of those Men that came in with the Priests, asked a Man that was in the Meeting before, what their Speakers Name was? who said, he did not know; and a Woman Friend said, his Name was written in the Book of Life, where he could not read; then they asked *Francis Bugg*, what is your Speakers Name? His answer was in the

hearing of the Officers and Informers, *Mark* * **HIS NAME IS SAMUEL CATER,** *Francis Bugg* all which time I was declaring the Truth, and no Man asked of me my Name; *was Insuper here.* But after *F. B.* had told it, they all went away, and asked no further after it.

As also doth appear by this following Certificate and I continued the Meeting until I had cleared my self of what the Lord laid upon me at that time, and then we departed in Peace, being well refreshed with the Love and Goodness of the Lord, whose Presence

was with us to our comfort, yea, and A. B. him-
self, said that he was glad we were there that Day
what ever came of it, for he had had a good Meet-
ing. And now whereas F. B. or some of his Abet-
tors, have reported that I refused to tell my Name at
the Meeting, here is a Testimony under the Hands
of these Honorable Friends that were there present.

FOrasmuch as there hath gone var-
rious Reports, relating to a meet-
ing appointed by Samuel Carter, toge-
ther with the knowledge and consent
of Francis Bugg, and others of us the
People called Quakers, held at La-
kenheat, in the County of Suffolk, at
the House of one George Freind, in or
about the Year 1675, which Report
goes abroad, as if some Person or
Persons who came to that meeting
with an intent to give Information a-
gainst the said People then and there
met, (as did afterwards appear) did
demand of S. C. to tell his Name,
and that the said S. C. did not declare
his Name when so demanded.

This is therefore to certifie all into

A 2

whose

whose Hands this may come, for the
 preventing such false Reports to pass
 for true as much as in us lies; as also
 to clear S. C. of the above recited
 charge against him: We whose
 Names are hereunto subscribed, being
 Eye and Ear Witnesses to what past
 at the Meeting, do testify, that no
 Person in the aforesaid Meeting did
 ask S. C. his Name, but one did ask
 another Man in the aforesaid Meeting
 what the Speakers Name was? And
 he said he did not know; and a Wo-
 man Friend answered, his Name was
 written in the Book of Life where he
 could not read; then it was asked F.
 Bagg what is your Speakers Name?
 and F. B. answered in the hearing of
 the Officers and Informers, HIS
 NAME IS SAMUEL CATER,
 then those that came in as aforesaid,
 went out and came into the Meeting
 no more, leaving S. C. declaring the
 Truth as he was before they came, and

so continued the time they were there,
and also, a considerable time after they
were gone, after which he concluded
the Meeting, and we departed in peace
having good unity with S. C. be-
ing sensible he was enabled by the
Power of God, to declare his Truth
with an undaunted Spirit in the Face
of its Enemies.

Witness our Hands, this

20th Month, 1682.

William Handlip,

William Swarts,

John Mason,

James Burges,

Robert Hibble,

John Burges,

George Freind,

Katherine Handlip,

Frances Fincham,

Mary Hogans,

Henry Hogans.

Now after this it appears, that the Priests with
 some others that came with them to the Meet-
 ing, informed against this meeting, on the 2^d of
 August: who carried the meeting, and bound
 as he says himself, Fifteen Pound for me as a
 Speaker, whose Name and Habitation was
 known to them, that told them my Name,
 and I have cause to believe, that the Priests, and
 they which informed against the meeting, were not
 without knowledge of the Place of my Habitation,
 if F. B. did not tell them, that also the Town where I
 dwell, being but about 10 or 12 computed miles
 from the place where the meeting was kept: But
 they having fined F. B. for it (as he says) they
 issued out their Warrant, and the Officer appre-
 hended him for the Fifteen Pound, and he not being wil-
 ling to lose his Goods, laid down so much money, and
 kept his Goods by way of an Appeal as he pretended,
 but never went to Trial, but gave them his money
 for his Fine, and so they try his cause, lest he
 should be Cast and lose more Money to it, as he told
 me himself. Now mark this F. B.'s proceedings in
 this matter, how he was Disframed, and paid
 his money to redeem his Goods, but never told me
 of it, nor spake a word to me about it, until Five or
 Six Months after, when I had Opportunities a-
 enough to have done so, if it were true. Then after I
 being at London, at the Yearly Meeting, F. B.
 came to me to my Friends meeting, I seeing him
 there, asked him to go with me to the Friends
 House where I lodged that Night, which he did, and
 when we were in Bed together, he told me he suffered
 a Fine of 15 Pound for me, then I asked him how it
 was?

was, his Answer was, the Magistrates had fined him Fifteen Pound, and the Officers took away much Goods for it, so he laid down the money by way of an Appeal, and redeemed his Goods again, and before the time of Tryal he was advised by Counsel not to go to Tryal, for there was danger in being Cast, and that would cost him more Money; so he did not go on, but desired the Justices that he might withdraw his Appeal, and that they might keep the Money for his Fine; whereby said he I lost Fifteen Pound, but I expect thou shouldest pay me it again, whereat I was strangely surprized to hear his demand, to see what a strange Temptation had entered the man; then I told him, I see no reason for that why he should expect it of me, seeing he was Fined for his own Testimony, for his being at the Meeting, (which he did encourage,) and slyly he paid this money to save his own Goods and not mine. slyly, he paid it without my consent or knowledge, neither could I have done it if it had been my own cause, and had been fined my self.

Neither did I ever pay money to Priest nor other Persecutors to save my self from sufferings, whatsoeuer I suffered for my Testimony. And also I did look upon this Demand of his, to be unjust and unreasonable, and therefore I could not in Conscience pay it. And besides I then told him he being fast before me as to an Outward Estate, there was now nothing of Charity in the case to oblige me thereunto; and therefore I see no just or reasonable cause why he should demand any thing of me upon this account, for I was no wayes the cause of his being Fined, more then any other faithfull Friends must have been that ministers if they had been there; then he said he suffered for my not telling my Name my self.

I told him, for that he was to blame, and
 not I, for being so forward to tell my Name,
 he prevented the Officers of asking me, whereby I
 had not an opportunity to tell them, for after he had
 told them they went away and never asked me; for
 if they had, I am sure I had told them, for it was e-
 ver my practice, both before and after that in the
 like cause, which is well known both to him and
 other Friends where I have travelled since this Act
 hath been in force: Then he told me if I counted
 his Demand to be unreasonable, he would put it to
 some Friends to judge whether I ought not to make
 him satisfaction for that Fine; I told him if he was
 not satisfied he might, then he began to mention who
 to have to hear the cause, and by whole judgment we
 might sit down; I told him he might chuse whom he
 pleased himself, so be they were honest Faithful
 Friends, and had a good sense of Truth, I would
 freely give up my cause to them for my part, and
 stand by their judgment. Then after some time he
 told me *Giles Barnardiston* he knew was my very
 good Friend, and so he was his, and if he would he
 should have the hearing of the cause, and if the said
 G. B. did not judge his Demand to be reasonable,
 he would desist and proceed no further in it: so I
 was contented, and we appointed where to meet next
 Day about it, which accordingly we did; and when
 we came together, F. B. laid his cause before him,
 who when he had heard, he seemed much grieved
 at F. B. and told him he see no cause why S. C.
 should pay his Demand, for it was unjust, &c. But
 F. B. broke his promise made to me the day before,
 and would not stand by G. B's judgment. Then he
 said he would lay it before the Yearly Meeting, I
 told him if he did it would not make to his honour.

He said, he would propose a Question about it; I told him if he did state his Question fairly as the thing was, I would be silent, and not only hear the Meetings judgment, but would sit down by their judgment. But if his Question or Words tended to that purpose as if I would not tell my Name, then I would give the Meeting account how the matter was, for I knew my self clear, so when he came into the Meeting, he proposed his Question according to his own mind, but not according to the true state of our cause about which he differed with me; then I told them plainly how the matter was, and the next day at Healy-down, I offered to stand by the judgment of the meetings, and desired F. B. to do the like; and that what the meetings judgment was we might both agree to it; this was the second time I gave it up, but F. B. stood silent at that time, and would not say either that he would or would not, so the meeting could give no positive judgment in the case. Then some time after I was gone into the Low Countries, in which time he sent a Letter to my House, to meet him at our monthly meeting, so after I was come home, I met him at a monthly meeting at Chelms, the 26th of the 11th month, 1776, where he complained to the meeting that he had suffered a Fine of fifteen Pound for me, and I refused to make him satisfaction, and he told the meeting that the cause he was fined was for my not telling my Name, if when the meeting had heard us both, they gave their judgment, and made a Record thereof in the Monthly Book, that I was not Guilty, in not declaring my Name, it not being of me demanded and told by another, which was himself, (viz.) F. B. as I made it appear there, and which he did not deny) after which the meeting accounted he would have been

been at quiet till at a Quarterly meeting at Ham-
den in the Isle of Elly, held in the 10th month
 1678, F. B. complained to the quarterly meeting,
 then some in that meeting said that his cause was end-
 ed before by the monthly meeting, therefore it ought
 not to be spoken of at the quarterly meeting; then
 F. B. alleged that it was not ended, for he did not
 give it up to the meeting to end it, whereupon I
 asked him if he would give it up to this quarterly
 meeting to be ended by them, and would stand by the
 end they made? he said he would, then the meet-
 ing heard in both concerning the matter which we
 had to propound, and then desired us to go out of the
 meeting, untill they called for us, which we did, and
 when they were agreed we were called, and the
 meetings judgment was, they saw no cause of blame
 in me for that which F. B. accused me, neither
 could they award us to give him any penny, but
 desired we should be Lovers and Friends as we had
 formerly been, and if I had freedom in my self to
 give him any thing I might, if not he ought to be
 content. Then after this the next Yearly Meeting follow-
ing, he went to London again, and complained to
 W. B. telling him he could not have a fair hear-
 ing by Friends in the Country, concerning the
 difference between him and me. S. C. about the
 Fine, so William appointed him and I to come to
Edward Mordaunt where G. B. with other Friends
 would be, which accordingly we did, and there he
 was heard by G. A. and many other ancient Friends,
 what he had to say and I also, where I again offered to
 give up my cause to G. F. or to all the Friends there
 or to any part of them in order to decide the diffe-
 rence depending between F. B. and my self, and to

stand

stand to their Judgment, and desired him to do the
 like, that the business might be ended, he said, no
 he would not give it up to them, but it shall be end-
 ed at our own Quarterly Meeting, and he would put
 it to 10 or 12 Friends that should be chosen neither
 by him nor me, but by the meeting; and then he
 would commit his cause unto and would stand by
 their Judgment, then Friends desired an Agreement
 should be drawn up, and we should let our Hands
 to it, and they would witness it, that so it might be
 performed, that there might be no more difference
 about this business, and one Friend began to write,
 then F. B. said, let me write the Order my self,
 for I know my own mind best; so he took the Pen
 and Paper, and with his own Hand drew this Or-
 der following, and set his hand to it and so did I
 and nine Friends were witnesses to this our agree-
 ment.

will

Witnessed by

Witnessed by

Memorandum, that upon con-
 dition that Friends in the
 Quarterly Meeting in the Isle of Eley,
 do chuse and elect 10 or 12 Friends
 to hear and determine the Contro-
 versie between Francis Bugg and Sa-
 muel Carter, relating to the Fine which
 the said F. B. was fined for the
 Speaker at a Meeting in Lakenheath;
 and all other Controversies they the
 said

Said Francis Bugg and Samuel Cater,
do hereby promise to stand to this fi-
nal determination under their Hands,
and for the future to cease from all
Controversie touching any matter
now depending between them.

Witness their Hands this *Fran. Bugg*
9th of the 4th mo. 1677. *Sam. Cater*

Giles Barnardiston
John Barnycart
John Whitehead
Witnesses to it,

Ambrose Rigge
Leonard Fell

William Whaley

To the Friends at the Quarterly
Meeting in the Ile of Wye.

Dear Friends, We desire you that when
this business comes before you, that
there may be a final end put unto it, that
there may be no more trouble about it.

George Whitehead
Stephen Crisp

Then

Then the aforesaid Agreement was delivered into a Friends hand by both our consents to keep, and for him to deliver it to the Quarterly meeting, and F. B. there himself took a Copy of it which he kept. Then at the Quarterly meeting the Order was produced, and Friends discoursed the matter about choosing the men, and would have had us to chuse them our selves, that is 6 Friends each of us; but I told them I was not free so to do, lest F. B. should not stand to what they did, if they went contrary to the Agreement whereunto he had set his hand: So the meeting desired us to go out, so we withdrew, and then they chose the 12 Friends out of the meeting in manner following, viz. the Meeting chose one Friend and agreed that he should chuse whom he pleased next, and so the last man chosen was to chuse the next, until the 12 were all chosen; and when they had chosen the 12, they sent for us into the meeting, and told us how they had chosen them; and read their Names unto us; then I told them, *I was well satisfied with the Chaise and what they did in the matter, wherein they were to be concerned between F. B. and my self, I would be contented to stand by their Judgment;* and F. Bugg promised he would do the like, then they withdrew to a Friends house to draw up their Award; and F. B. asked me if I would not go and open my Cause to them, I told him, *He might do what he pleased in the matter for himself, but I see no need for it, for it had been spoken of so often before them, that they could not be without a Knowledge of it;* but he went to them and spake what he pleased, and so left them to give Judgment; so when they had agreed and drawn up their Award, they sent for us, and read their Award to us, the substance thereof was, *that they were of opinion that they*

They found *Samuel Carter* clear of
that Demand of *Francis Rogers*;
Therefore Awarded that he was to
Pay F. B. Nothing, &c.

And that all Differences that have
arisen between them about that and
all other things, be from this Day
fully ended; and that they may
be Lovers and Friends, as they were
before the Difference happened.

These be
the Arbitrators
Names.

{	<i>John Ainsloe,</i>	<i>Wil. Brazier,</i>
	<i>John Webbe,</i>	<i>Robert Smith,</i>
	<i>John Prine,</i>	<i>Peter Watson,</i>
	<i>Rich. Bond,</i>	<i>Sam. Fulbegg,</i>
	<i>Philip Taylor,</i>	<i>Edward Firsh,</i>
	<i>Jacob Baker,</i>	<i>Edward Love,</i>

Now when they read this Award, F. B. said
they had given away his cause, but however he
would be quiet and meddle no more: But he
soon broke his promise again, and in a little time af-
ter he began to threaten the Arbitrators, and wrote
to them to that purpose, that they had given away
his

his money, and thereby had done him wrong, and although that by their Arbitration he had now done with S. C. But now he intended to begin with them, for there was a Law in the Nation, *That if Arbitrators did not do that which is Equal and Just when so Chosen, the Party Grieved might recover Damages of them*; and they should have no more favour than the Law would afford them: Then about this for a time he made a great ado, and gave a Lawyer

Breviats, whereby he instructed him how to plead against Friends, and of the state of his cause, to come to our Quarterly Meeting to plead his cause; which said Breviats the Lawyer shewed to William Penn and Thomas Rudyard, after which the matter fell, and the Lawyer never came to our Meeting; then he began again with me, and sent to me to have another Arbitration, and Quarrelled with me again for the Fifteen Pound: But I not having freedom to grant his desire, nor to meddle with him any more, so that he could not have his will of me: Then he Threatened to prefer *A Bill in Chancery* against me for his Money, and went to William Penn, and shewed him one that he had prepared, (as I was Informed) Then William Penn being grieved that the Enemies of Truth should have such cause given them to rejoyce over us, by having such a cause as that brought before them; he with another Friend wrote to me, that if I could, to get an end of this Business it might be well, for although they believed that his Demands was very unjust, and there was nothing due to him upon that account, and that he was much to blame, yet for Peace sake, if it could be made an end of it might be well, then I knowing he had desired another Arbitration, I consented to it, and sent him word, that seeing he

was yet disquiet about this mony, if he knew how to have another Arbitration which would please him amongst Friends, I would condescend to it, and put my innocent cause once more upon Tryal, then he seemed to be pleased, and came over to my House, and pretended all would be ended, for whether he had any money or not he would be contented, so he said he would chuse 6, and I should chuse 6 also, and withall he said he would be bound with me to stand to the Award, which Bonds were made and sealed: But when the Arbitrators came to meet, although they were near to Agreement, yet they did not agree, for after F. B. understood that they were like to agree, and his will not answered, he said none should give away his Mony for if it must be given away, he would give it away himself: And when the Arbitrators were come to an Agreement, and were drawing up the Award, then F. B. came in amongst them, without being desired, and called *Edward Neal* one of the said Arbitrators, to speak with him, and when he came in again from him, he would not stand to what he had Agreed to before, then they could go no further, for F. B. made the Bonds himself, & they were made, so that if all the 12, or so many of them as there met were all to agree, or else their Award was not to stand good, whereby it appears although he was willing to be bound to stand to the Award, yet he had made such provision, that if he had not his will & end Answered, he would have nothing done, for he having provided such a Man as would do what he would have him or nothing, as it did plainly appear to all honest Friends that were there present: Which thing was as wicked of F. B's part and him that joyned with him in his deceitful practice, as it was

(17)

was before when he promised; and gave it under his hand to stand to, and abide by the Award of the other 12 Friends chose by the Meeting, and after they had done it, he promised to be quiet, and meddle no more in the matter so awarded, and so foully and ungodly went from his Word, whereby all may see that reads this Narrative of his Words and Actions, whether he hath not proved himself a false deceitfull Man, both to God and Man, and whether he hath not wickedly wronged his own Conscience, by Covenant-breaking, Lying and Deceit, from time to time, for the sake of Money, whereby all may perceive, that have any sense of truth and honesty, how unfit he is to take upon him to treat about the Principles of true Religion, and to plead for Liberty of Conscience, against Imposition, who hath thus wilfully abused and defiled his own Conscience for *unjust gain*. Then after they could not end it, I was much grieved to see the trouble that Friends and I had had; and yet the Business remained, I then took *Fran. Bug* aside, and told him, that although I was well satisfied in my Conscience that I had never done him wrong, and that I did not owe him one penny, and that his Demand was unjust and unreasonable, yet for Peace sake, rather than this difference should Remain, to trouble Friends, and disquiet our selves, I would give him of my own free will, five Pounds towards his loss relating to the said Fine, his answer was, that would not do, so we parted at that time, then I spake to his Friend and Abettor *Edw. Neale* aforesaid, and told him he had not done that day like an honest Friend in his Place, nor like a man that feared God, whose work is to make Peace, and pursue it with all

C

men,

men, and he and others of them, that *Fran. Bugg* had Chosen, had an opportunity thereby to have made Peace in this matter, that so long had been troublesome to the Church of God, but he more especially I understood had hindered that day, by refusing to Joyne with the rest, that would have done it, which days work would certainly become his burthen at one time or other; his answer was, we might make an end of it between our selves, if I would, for he knew *Fran. Bugg's* end was *not for Money*, but Justice in the case; I told him, I never did see other by *Fran. Bugg* but that his end was wholly for Money, neither was there any Justice in the case, that he should have 15 Pound of me for nothing, and besides his words was always to me, *give him so much Money*, and he would be quiet, and when we were together alone at that time he said the same; But I have not freedom to answer his unreasonable demands therein, knowing my self clear of any thing of guilt concerning the matter whereof he charged me, now this was the seventh time that I had given up the aforesaid case to the Judgment of Friends, and four of the 7 times *Fran. Bugg* excepted of, and Joyned with me, and promised, and became engaged, as is before mentioned, to stand to the Award or Judgment of the Friends, to whom we gave up our Cause, but went from his word every time. Now the next thing, wherein like a Deceitful man, who shews himself void of any fear of God, as hath and yet will appear by his following actions, for he Surprised his Cousin *Geo. Smith of Littleport*, through his Deceitful craft, and got the said 15 Pound of him, who is *Fran. Bug's* own Mothers Sisters Son, a man that hath been Convinced about 12

or 14 years, and ever since he came amongst us, hath walked uprightly according to his measure, and hath been of a blameless Conversation amongst Men from his Youth, and lives in good credit and reputation, a relation whereof he hath given, which hereafter followeth under his own hand; Also how far he was concerned in this matter by my Wife, under her Hand, whom *Fran. Bug* calls my Wife her Agent, as sent by her, &c. And when *Edw. Neale*, *Will. Rogers*, and *Tho. Crisp*, and others, whom *Fran. Bug* accounts of his party, who hath of late Joyned and Combined together in a Spirit of discord and opposition against the Godly and mutual care of faithful men and women in their distinct Meetings, in several things which concerns our publick Testimony before the World, amongst whom the Lord hath gathered us to bear Testimony against those loose and unjust ways, that many, both Priests and People, lives in and Practices, in that weighty matter of *Marriage*, with several other things, comes to read this relation of *Fran. Bug's* words and actions, and will yet own him as a Brother amongst them, and as an Agent to Abet their cause without repentance, and making satisfaction, both by word and deed, for the wrong he hath done, as aforesaid, its no great matter what they profess, neither will it be much to the dishonour of honest and faithful men and women, to be reproached by them, but yet this I do say, and so I shall conclude this Business, that if it please God to give *Fran. Bug*, and *Will. Rogers*, and the rest of them, true and unfeigned Repentance, for that wherein they have done amiss, whereby they have strengthened the hands of evil doers, and laid stumbling blocks in the way of

the people, by their Writing and Printing in this wilful and unjust manner, against the faithful Servants of the Lord, whose care hath been, to keep all clean and savoury amongst the People of God, I say, I shall be truly glad thereof, who am a friend to, all that truly Love and Fear God.

*Who am in Strait Bonds for the Testimony of Jesus
Christ in Ely Prison this 9th Month, 1682.*

Samuel Cater.

Elizabeth Cater's Testimony.

HERE followeth a Testimony under *Eliz. Cater's* hand, how She came to encourage *G. Smith* to Treat with *Fran. Bugg* about his differing with her Husband *Sam. Cater* aforesaid, and how farr she gave him order, which was thus. *Geo. Smith* coming to my house one day when my husband was not at home, and told him that I was very much grieved and troubled at *Fran. Bug's* continuing so bad and envious against my husband, and although I was satisfied, that what he

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so furiously abused him for, was unjust, upon which account my husband hath not freedom to answer his unreasonable Demand, I could be glad it were some ways ended; then *Geo. Smith* told me that he also was much grieved for the difference, for said he, I Love thy husband well, and *Fran. Bug* also, and he is my near Kinsman, for it doth trouble me that there should be a difference between them, but I do account my *Cosin* is much out of the way in this matter, but if thou please, I will speak with him, and see if I can get him to be quiet, then I desired him he would, and I told him withall, that although I knew that neither I nor my husband, owed *Fran. Bug* one penny, neither was there any due upon that account he Demanded, yet for Peace sake, rather then my husband and friends should be any longer disquieted about it, I would part with some Money, if it cannot be done without, although my husband knows

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nothing of it, then *Geo. Smith* told me, he would take an opportunity, and speak with him, and he did not question but to make an end of the business with little Money, if any at all: This is the truth of the matter, to shew how far I was Concern'd therein.

Eliz. Cater.

An Account given by George Smith, concerning the Money which Fran. Bugg successfully obtained from him concerning Samuel Cater.

These are to certify all into whose hands this may come, That whereas there was a difference long depending, made by *Fran. Bug* with *Sam. Cater*, about a Fine which the said *Fran. Bug* demanded of *Sam. Cater*, which he had not Freedom to pay him, looking upon his demand therein to be unjust; and coming to *Sam. Cater*'s house, as is by his Wife before mentioned, was willing out of true Love, which I had to them both, and for Peace sake, to concern my self about it, hoping to have made Peace betwixt them. A true Account of what pass'd betwixt my Cousin *Fran. Bug* and my self, is as followeth:

There being a Fair at a Town where my Cousin *Fran. Bug* Lives, to which I had an occasion to go; I took that opportunity to speak with him about that

that difference between him and *Sam. Cater*, where I desired it might be at an end, and he told Me, it might, if *Sam. Cater* pleased, for he counted he had Right to the Money he demanded of him, But I told him, I did believe he had no Right to it, neither by the Law of God nor Man : And besides, I told him, I did find that Friends are in General dissatisfied about thy demand in this matter, therefore I would be glad thou wouldest desist, and be at quiet, and not to Trouble *Sam. Cater* nor his Friends any further about it : To which he said, it is my Judgment, that I have a Right to the Money I demand of him : then in short I told him, I could be glad I could Perswade him to desist, and be at quiet in this Matter without any Money : But rather than the difference should continue betwixt *Sam. Cater* and Him, for Peace Sake, I would give him 5 Pounds, though I never have it of *Sam. Cater*, for he knows nothing of my Treating with thee at this time, but that would not do, then I offered him 7 Pounds 10 Shillings, but he was not willing to take it : Then I desired him to Consider of it, and Proceed no further about *Sam. Cater*, and he told me, he would meet me at *Ely Fair* about three Weeks hence, and if I and he could make an end of it, then we would. And when I was at *Ely Fair* selling of goods, he came to me, and asked if I had time to Treat about that I was speaking to him at his house lately, I told him my occasion was in selling of my goods, he told Me we should soon have done about that concern: Then we went to an Inn to Treat about it, and I told him still I would give 7 Pound 10 Shillings rather than the difference should continue between *Sam. Cater* and him, His Answer was, Comin, I would have it all Tendered, for my Words Sake,

but thou shalt see, my ends is not for Money, I told him, I had not so much Money, I had not above 5 Pound about me, Then he said, I might Borrow 10 Pound for half an Hour, or thereabouts, which Time would serve for a Tender, then I told him, Cofin, I can Borrow so much of a Tradesman in Town; to make thee a Tender, but if thou be minded to keep it all, I will not do it. Rather than I will give the whole 15 Pound, I will leave the Business as I found it. Then He said, He would have it all tendered, but said he, I will Promise thee I will not Pocket a Penny of it, Then I went and Borrowed 10 Pound and Tendered him the whole 15 Pound, and when he had it, he took it, and put it all into his Pocket, whereby he broke his promise made to me, before I tendered it, that he would not Pocket a Penny of it. Then after a little time I desired to have the 10 Pounds that I Borrowed to carry the Man it again whom I Borrowed it of for Half an Hour to make a Tender with, and which *Fran. Bug* said, it would be long enough to Borrow it for. Then he began to make Evasions, and said, he would have me let it alone till to Morrow Morning, and he would Treat with *Sam. Cater* about it, with the Money in his Pocket. And then he pull'd out a Paper, and said, if *Sam. Cater* would Signe that Paper, he should have the Money again, then I told him that was not our conclusion; for, said I, thou saidst nothing of this Paper to me before I tendered the Money, and when I had seen it, I told him, I did believe that *Sam. Cater* would not set his Hand to it, neither do I see any Reason he should, Then he told me, that to Morrow Morning, whether *S. Cater* would set his Hand to that Paper or no, he would Pay the 10 Pound where

where I Borrowed it, or leave it with a Friend in
Ely to Pay him; and the 5. Pound to a Brother of
 Mine, as he went home, to whom I owed the
 Money, which he did not do, but contrary to
 his Promise kept all the Money to this day. This
 is a true Relation of this matter before Mentioned.
 Witness my Hand. *Geo. Smith.*

Then after this came to be Spoke of abroad, and
 Friends came to hear of it, Friends desired us to be
 both at a Monthly Meeting, that they might know
 the certainty of it, how it was concerning the mat-
 ter, so at a Monthly Meeting at *Chatteris* the 7. day
 of the 1d. Month 1680, Friends heard us both what
 we could say about this matter. And I gave them
 a true account of the Business, how he obtained
 this Money from Me, and the Meeting were satis-
 fied, that he got it Unjustly. And made a Record
 in the Book to this effect, that *Geo. Smiths* Sim-
 plicity was betray'd, and he ought to have his Mo-
 ney again.

Edward Firib's Testimony.

THIS is to satisfie all where this
 may come, that whereas *Fran-
 Bugg* hath made use of my Name,
 in a matter between his Cousin *George
 Smith* and him, wherein he saith,
 that I was a Witness for him against
George Smith, which thing is not so,
 but

but I am a Witness for *G. Smith* against *Fran. Bugg*. And he to make a Cover for himself, would make void my Evidence against him, and through his Deceit, would turn it from himself. Now the matter is this that I witnessed at *Chattis* monthly Meeting that day that Friends had the hearing of them both, that I had spoken with the Man, that *G. Smith* had borrowed the Mony of, to make a Tender with to *Fran. Bugg*, and asked him if he did remember *G. Smith's* borrowing 10 Pound of him about such a time, and he said, Yes, and it was to make a tender of to some Body. Then it was asked him, if he could remember how long time he lent it him for; he said, as near as he could remember, it was for about an hour. This was all that I was a Witness for at that Meeting, and whereby the Meeting was satisfied that the Mony was borrowed by *G. Smith* but to make a bare Tender with, and not that

that *G. Smith* intended that *Fran. Bugg* should keep the Mony. Now the advantage that *Fran. Bugg* would take at this my evidence against *G. Smith*, is this, that *G. Smith* had said, and doth yet say, he borrowed the Mony for half an hour, and the Man he said, (as he Remembers) he lent it for about an hour; which neither disproves *G. Smith* his Account, nor clears *Fran. Bugg*.

Witness my Hand

Edward Firth.

A Coppy of a Letter sent by G. Smith to Fran. Bugg.

Cosin Fran. Bugg.

HAVING seen a large Paper of thine, which thou didst send to Friends of the 2d days Meeting in London, in which thou hast Revived the Old Business again, and therein hast abused *Sam. Cater* and may self, by Misrepresenting the Business concerning the matter wherein I was concerned for *Sam. Cater* as formerly thou usest to do. And thy Re-
viving

viving it is altogether contrary to the agreement which was made at the Quarterly Meeting in *Hadenham* the 10th Month 1680.

By which agreement, thou wert to cease from any further Controverſy concerning this matter. At which time thou ſeemingly madeſt ſome ſhew of Repentance, for what thou haſt written and done againſt *Sam. Cate* and my ſelf; as appeared by what thou ſaidſt there to Friends that day, which begat ſome hopes in ſome Friends, that thou wouldſt not onely be quiet from being any more contentious and troubleſome to Friends and us, as thou haſt formerly been, for ſeveral years: But that alſo thou wouldſt have Reſtored all the Money again, which thou through thy Subtilty and wicked craft obtained of me, and which thou in meaſure there confeſt in the Meeting, Saying, that thou didſt believe that when I tendered thee the Money, I did expect thou wouldſt have given it me again. Whereby thou theſein cleared my Innocency, and manifeſted thy own Guilt, and Treacherous dealing with me in the matter. But now inſtead of answering the expectation of the Meeting, by returning the Money again, and making ſatisfaction for the wrong thou haſt done, thou haſt further Tranſgreſſed, and added ſin to ſin with a Witneſs. For before thou flattered'ſt, and through thy diſſimulation wenteſt beyond me, and got the Money thereby, contrary to my Freedom and expectation, as thou thy ſelf confeſſedſt in the Meeting. And now through thy diſſimulation, haſt abuſed the Quarterly Meetings for when they told thee that thou art to return the Money again that thou haſt ſo unjuſtly obtained from thy Coſin *G. Smith*; thou deſired the Meeting to leave that to thee, for they did

did not know what was in thy Heart. Which words of thine, with thy Dissembling Confession and carriage then, caused the Meeting to leave the Repayment of the Mony to thee at that time; telling thee, that they would not have thee think that they would forgive thee the Mony, or that they thought it was not due from thee, but did account that thou oughtest to pay it, otherwise it would become thy Burden if thou becomest not honest: But instead of paying the Mony, and making satisfaction for the wrong thou hast done, thou art of late sending thy wicked and malicious Papers abroad, to City and Country, in which thou again abusest *Samuel Cater*, that is the sufferer and *Me*, whom thou so unjustly betrayed in this manner, whereby thou endeavoured to take away our good Names and Reputations amongst Men. Oh Cousin, Blush, and now let Shame cover thy Face, what? do so Treacherously by *Me*, as thou hast done in this matter; and abused *Me* besides! But I know my self clear of thy Lies and Slanders, and so I shall make it appear to thy Shame, if thou hast any tenderness left in thee. Thou revilest and speakest evil of *G. F.* and *G. W.* and *S. G.* and others.

But I tell thee, that if I knew so much against them as I do of thee, I should not only turn my Back upon them, but also declare against them, as I shall against thee, and Manifest thy deceit. But I have cause to believe better things of them all. And for *Sam. Cater*, whom thou so much abusest, I know his conversation hath been such among us, as becomes a Man that fears God, that it is not thy Lies, that can hurt him; for he hath a Witness in our Consciences, for his Faithful Service, and

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upright Conversation among us. And now seeing thou wilt be not quiet, but hast set the old business on Foot again, between thee and *Sam. Cater* and my self, about which thou hast given uncertain reports. Now for the preventing all mistakes, that the Truth may be known, I have given a true account of the business, so far as I have been concerned with thee in the matter, how unjustly thou obtained the Mony from *Me*, and as unjustly keepest it to this day. And of thy wickedly perverting and wresting my words and true intencion in my Letter which I sent thee, soon after thou hadst defrauded me of my Mony, which was in answer to a Letter, which thou sentest *Me*, which was like thy words and actions, when thou gottest the Mony of *Me*, in which thou endeavourest to excuse thy self, and cover thy deceit, and wouldst have had *Me* excuse thee to *Sam. Cater* and his Wife, and have made some deceitful cover for thee, and not have told them the plain Truth as it was, which thing I abhor to do. And I praise God, Truth teaches *Me* better things than to Lie, and make deceitful covers, either for my self or thee; Though thou Wickedly and Falsly insinuatess in this thy scandalous and abuseful Paper, as if I was necessitated to give forth such a report, as was not true, to get my Mony again of *Sam. Cater*, which thou hadst deceitfully obtained from *Me*, which insinuation and equivocation of thine is as wickedly unjust, as the Action and deceitful work was before, and altogether untrue; for I never had any trouble to obtain my Mony again of *Sam. Cater*, though I do confess, if He nor his Wife would nor have given it *Me*, I must have lost it, neither could I have laid that blame upon

upon them, that is just upon thee, who betrayed Me out of my Mony ; for *Sam. Cater* knew nothing of it, when I went about it, and his Wife but little : And it was near Four weeks after thou hadst got the Mony before I spoke one word of it to *Sam. Cater* or his Wife. For indeed, I was ashamed to tell them, how I was betrayed by thee, but when I did tell them, it was with much regret and trouble, that of one so near related to Me, and whom I had once looked upon to be before Me in the Truth, and had a great love for, both as a Friend and Kinsman, I must now tell so bad a Story, if I told the whole Truth, which I found my self bound in Conscience to do, otherwise I had been a partaker with thee in thy wicked deed. So when I had told them the whole Truth of the matter from the beginning, then *Sam. Cater* said to Me, thou hast fallen into the Hands of a deceitful Man, who by his subtilty hath betrayed thee. But now thou shalt see, there is a difference between one that makes profession of the Truth, and lives out of it, and them that desire with their whole Heart to obey it, and do things answerable thereto. For seeing thou out of tenderness and true love to Me and my Wife, and also to him, (though he has abused thy love) didst concern thy self thus in this matter, thinking to have peace, and thereby hast lost thy Mony, I will pay thee it all again. So all the whole 15 Pound he did willingly pay, with the 3 Shillings also, which thou tookest for use of the 10 Pound (which I borrowed but for half an hour,) and thou keepest it, and caused Me to give thee Bond for it for 3 Months, with 3 Shillings use for it, or else I could not have paid the Man his Mony again, which I borrowed

borrowed to make a Tender of to thee, and promised he should have his own Money again in half an hour. All which proceedings of thine, I have given a true account, and let the Reader judge, into whose Hands it may come, whether thou hast done like a Man that pretends so much to Christian Liberty and Honesty; or indeed like a Man that hath common Honesty; or rather in this matter, art a shame to both. For which I can truly say, I am grieved to see and know, and could have been glad at my Heart, if thou hadst never given me this cause thus to write of thee, neither do I believe I should, what ever I had suffered by thee, were there not a true concern of Conscience upon Me for the clearing of Truth, and the satisfying of all that desires the certain knowledge of this matter, that so the Innocent may not be blamed, and all mistakes may be prevented. And now I do yet say, what canst thou think of Me? I could be truly glad and I am sure, my Heart would greatly rejoyce in it, if yet thou mayest come to true Repenrance of these things of which thou standest guilty, and which the Enemy of thy Soul hath led thee into, without which thou canst never have true Peace with God.

*Which is all at present from thy grieved
and Abused Kinsman.*

George Smith.

Fran.

Francis Bugg,

I Having lately received a Paper of thine, sent by thee to G. *Whitehead*, and the rest of the Second days Meeting in *London*, a Copy of the same thou says thou sent to me, and I returned it to thee back without opening it, and I am glad I did so; for thereby all may see that comes to understand it, that this old Controversie is on Foot again between Geo. *Smith*, my self, and thee, and also it will appear who is the cause thereof, and that it is not me nor Geo. *Smith*, but thy selfe, that hast revived it again, contrary to thy promise and engagement made to the Quarterly Meeting at *Hadenham*, the 10th Month 1680. Where thou made agreement with the Meeting, that from that day all differences betwixt thee and Me, and thy Conn Geo. *Smith*, should cease, and all Papers by all parties relating to the said difference, to be brought to *Ely Prison*, the first of the 11th Month 1680. and there to be burnt, whereunto accordingly thou camest to Me, and brought a great bundle of writings, and further said, that there was all that was in thy Hands so far as thou knew, that thou hadst written about that Controversie, which thou there burnt, and withal promised, that if thou didst find any more, thou wouldst burn them, and that also where there was any in any friends Hands that thou knewest of, thou wouldst write to them to do the same, and as to any thing of that Controversie that had been between us, concerning the King and all other matters, should be fully ended

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and done withall, according to the agreement and thy promise to the Quarterly Meeting, which promise thou made before two witnesses then and there. But now contrary to thy engagement made also before so many faithful Friends, without any Regard to thy word, like a man that neither Regards *Truth nor Honesty*, thou hast in the aforesaid Paper abused us again, as formerly thou use to do, before the said promise at that Meeting to be quiet, without any Provocation given thee either by G. Smith or my self that I know of, although we have had cause enough given us by thee; First in thy not answering the expectation of the Meeting, which did believe thou wouldst have Paid the Money again; which thou obtained so unjustly from thy Cousin Geo. Smith, as several friends that came from the Meeting told me they did believe thou would, and that it was the sense of the Meeting, that thou oughtest to do it. And Secondly, when thou broughtest forth thy envious Book in Print, so stuffed with Lies and ungodly Suggestions and Reflections, against several Honest and Faithful Men, who truly fear God, and are Serviceable in their Places wherein God hath set them. And whom thou didst account such, before the Enemy of thy Soul filled thy Heart with envy against the People of God, but thy end will be according to thy work if thou repent not; and also thou sayes in thy aforesaid Paper, that I was Conscious to my self of Guilt, (as thou supposes,) and therefore I would not open thy Paper, but sent it to thee without looking in it, which supposition of thine is as false as it is wicked, for I could not be Conscious of Guilt, knowing nor what was in it, neither had I ever done thee any wrong, but have suffered much wrong by thee,

as I shall make appear before I have done with thee, seeing thou hast broken thy promise again, made both in Publick and also to Private Persons, of being quiet with us, and art become a common Enemy to the People of God, and a false Informer against them. And having detested thy folly in supposing Me Guilty, of thou knowest not what; because I did not bestow looking into thy abusive Letter. Now I shall tell thee the reason why I did not unseal it to look into it, I being truly sensible of thy restless state and Condition, and how far thou art fallen and degenerated from the pure Divine Principle of Love and Life, wherein my fellowship stands with the Children and Servants of God, I did not believe that there was any thing in it that would Minister any Comfort unto Me, but on the contrary, as it doth appear, now through thy restless attempts its come to my Hand, and I give thee to know that well knowing my own Innocency in matters whereof thou suggest evil against Me, in which I have true Peace with the Lord, I should have been silent in making any reply thereunto, until God that made thee stops thy Mouth, and makes thy folly Manifest to all Men, as he hath made it Manifest unto Me several years since, were it not for the sake of them that desire a certain knowledge of the Truth of these things, whereof there goes uncertain reports abroad, that so such may know the plain Truth of the manner of thy dealings with Me in that matter, which thou so long hast been quarrelling with Me about. A plain Narrative of the whole matter I do now intend to give forth, and leave it to the witness of God in all People to judge, who hath done, or who hath suf-

ferred the wrong either thee or I in this matter. Thou
also saidst in thy Papery thy Cousin G. S. as my
Wife's agent, made the restitution for the Fine.
As to that thy Cousin G. Smith is able to give
account what he did in that Case, and I believe
with. But if it be as thou sayes, what is the
matter then that thou still quarrest with Me about
the same thing again, for when Restitution is
made, Controversie amongst Honest Men use to
be at an end. But Francis, its to be feared that
the Restitution thou got by thy Cousin G. Smith
thou hast not come by it fairly, but like a Crafty
deceitful Man, without regard to Truth or Honesty,
went beyond the Main, and Trap'd him out of
his Mony, as will be made appear, and now thou
hast thus unjustly got that 15 Pound from thy
Cousin, thou art uneasy with it, for thy own Con-
science (although thou hast taken this Liberty to
do so wickedly) cannot be at ease with it, neither is
it possible thou shouldst; thy proceedings have
been so unjust and unrighteous, from the first be-
gining of thy meddling with Me, unto this day.
Add the first step thou set wrong in this matter,
which thou so long hast abused Me about, was
when thou turned Informer against Me, and told
the Officers and Informers my Name in the Meet-
ing, which I might have done my self, if thou
hadst not been so forward to have told them; and
theroby prevented them of asking Me, for it
was even my practice so to do, when I have been
in the like danger of sufferings.
And it is well known to Friends where I have
Travell'd, and which is also well known to thee.
And as that was wrong, so was every step thou
hast set since, about getting Mony of Me for thy
work,

G. S. m.

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work, and now thou hast got this Mony of mine as unjustly as ever any Informer did, that I ever heard of, except thy Brother Judas, who betrayed Christ Jesus for Mony; who after He had got it, Torment and Trouble was his Portion, as his end Manifested, and I wish thou mayest repent of this thy ungodly work thou art in, before it be too late, for thou must never expect true Peace in this unrighteous work of Darkness, which thou hast of late followed.

And now thou art writing to Me again to have another Arbitration, when G. Si nor I never wrote word to thee since the time thou speakst of its being ended. But *From* I had Arbitration enough with thee about this matter, yet thou mayest, except thou wouldst have been true to thy promises and engagements, then thou hast been, as I shall make appear to thy shame in a Narrative of the business. Neither shall I trouble Friends nor my self any more with thee in that kind, and whereas thou sayest in thy Paper, if another Arbitration I will not admit of, then thou wouldst have Me to Sign a Paper which thou hast sent, to which I answer, that I have learned better things of Christ since I believed in his Name. who saith: *That not one Sparrow shall fall to the Ground without his Fathers Providence, and that the very Hairs of our Heads are Numbered.* Then to joyn with thee to make laws and impositions to bind the Consciences of my Brethren to serve thy will, who hast turned from the Faith, which stands in the Power of Gods, as it appears by this thy new invented Cannon, that thou hast here contrived, whereby it appears, that when thou goest to a Meeting where there is a Friend that Ministers, thou carest

not trust God, whether he will suffer the Enemies of his truth and People to lay a Fine upon thee for thy Testimony, or not, for thou wilt make a provision to save thy self if thou can, by imposing upon Ministering Friends, to tell their Names and Habitations to Informers, whether they be asked or not, and what is this but to lay a Yoke where God hath laid none, and to Limit his Servants and Messengers, on whom he lays a true necessity at such times, to declare and speak as he moves by his Power, and gives them utterance by his Holy Spirit, and not to speak as Man Teacheth, but as the Holy Ghost Teacheth, on such thou wouldest lay a Bond that they must leave speaking (as being moved by the Lord) and speak as *Francis Bugg* hath prescribed, or else they must be Noted as Transgressors of *Francis Bugg's* new rule, which He hath prescribed without subjection to, which nothing will satisfy thee as it appears by this thy untruly work against Me, for although thou pretends, that if the Friends in the Ministry do not tell their Names, yet if they will make satisfaction it shall serve. But it is not so, for thou says in thy Paper, that my Wife by *G. S.* hath made thee Restitution, what is the matter then that thou art so disquiet with Me, was it not enough for Me to loose 15 Pound and 3 Shillings by thee, who never was Penny the better by thee in my life, but wronged by thee before that, both by Word and Deed, but still I must be thy object to vent thy wicked Poyson at. What will nothing do except Conformity to thy new Orders, which is of thy own inventing, and that Unscriptural too, no where spoken of, neither in the *Old* nor yet *New Testament*, nor practised by Christ

Christ nor his Apostles. This Order I do not find to be Apostolical.

Now this new invented prescription which thou hast sent to Me to subscribe, I have here set down in thy own words as followeth.

Memorandum, I S. Cater, do hereby Testifie, that it is my Judgment, that all Friends in the Ministry where they are Strangers, ought to tell their Names and Habitations upon the apparent sight of Informers coming in to a Meeting, taking Friends Names in Writing or otherwise, in Order to convict the Meeting, that so we all may stand in the like suffering Capacity; or if any have not Freedom thus to do, that then they ought to make satisfaction to such who suffers for them, through their Concealing their Names and Habitations. And that such as refuse to perform his or their Place in either of these two particulars, ought from thence forth to be Reputed blame-worthy, and Noted as such.

Witness my Hand.

Now this is the Canon (or Order) that *F. B.* hath contrived, and which he tells *Me*, if I will Sign, I shall have all my Mony again which He doth unjustly detain from *Me*. Which invented Order of his, I do in truth say, that for Conscience sake I cannot nor dare nor Subscribe, although I for refusing do loose all my 15 Pound which He hath gotten into his Hand for these Reasons following. First, it is in my Judgment that all Friends in the Ministry are bound, without being asked, so tell Informers their Names and Habitations, being not thereunto required by the Lord, whose mind they then have, being Ministering in the power of Christ Jesus, whose word they are to declare Faithfully, and not their own nor *F. B.*'s. Secondly, it is in my Judgment that all Friends that Ministers in the Name and Power of the Lord, are to be left to do in that, as is their Faith and Freedom they shall see Meet, they will answer it to God, and are not to be Limited by *F. Buggs*. Nor any other what so say, nor what answer so make, when Informers and Persecutors come into a Meeting where they are Ministering. Thirdly, I do believe that this new invented Order of *F. Buggs* tends to the exercising Rule and Lordship over the Faith and Consciences of our Brethren, and therefore I cannot set my Hand to it. Fourthly, I do account it a low and base thing of *F. Buggs* to make such a Law, and to proffer *Me* 15 Pound to make *Me* his Proselyte, or to be an Abettor of his evil Inventions, a thing altogether out of truth, and contrary to the Ancient practice thereof, for Friends to make or to be made Proselytes for the love of Money, and I should Sin if I should condescend to his desires therein, and therefore I deny to do it.

Fifthly

Fifthly, I do know the 15 Pound that *Fran. Bagg* pretends so freely to give *Me*, if I will signe his new Invented Order, he hath wrongfully, by defrauding, got into his Hand of my Mony, for which he prepares this new Order, and Imposes upon *Me* to Signe to keep *Me* out of the Mony, as it appears if I did not Signe it; And if I did Signe it, to make a Deceitful cover for this his unjust Practice, and Deceitful Dealing with his Cousin *Geo. Smith*, which I have not freedom to do, although he keeps *Me* still without my Mony. And now I Query of *Ed. Bagg* and his Abettors, if any like have, seeing he is against new Orders, and all Impositions as he pretends, which have no footing in the Scriptures; Why I should not have my 15 Pound and 3 Shillings again, seeing I cannot for Conscience sake Subscribe this his new Invented Order, that he hath prescribed for *Me* to Signe, and which I do say (as before) I have not freedom to do, for the aforementioned reasons. And whether *Fran. Bagg* does not appear a Persecuter of tender Consciences, contrary to what He pretends, if he keeps my Mony, because I have not freedom to Subscribe to this his new Rule in w^{ch} And thou saist if his be a true and sincere satisfaction, that is, either to Signe this Order of mine, or a new Arbitration, thou then askest *Me* what will Please *Me*, so that I answer, there is nothing will Please *Me*, but that which will be well Pleasing to God, that is, for thee to Truly Repent of thy Lies and Deceitful Dealings, and acknowledge thy unfaithfulness both to God and Man, and make Satisfaction for the wrong that thou hast done. This is that which I expect, and thou must do it before thou canst come to have Peace with God, and

true

true Unity with his People; run whether thou
 wilt, and climbe as High as thou canst, the Hand
 of the Lord will find thee out, and His Power will
 bring thee down, as he did the Angels of Old
 who kept not their first Estate, but lost their own
 Habitations, which the Lord hath reserved in ever-
 lasting Chains of darkness, unto the Judgment of
 the great day, such the Apostle calls raging
 Waves of the Sea, Foaming out their own Shame,
 wandering Starrs, unto whom is reserved blackness
 and darkness for ever. Now *From*, notwithstanding
 all thy Malice that thou hast shewn against Me, and
 wrong thou hast done Me, both by word and deed,
 I could be glad I could perceive that there were so
 much regard by thee to the Light of Christ Jesus,
 that thou mightest come thereby to see how near
 thou dwells to these fallen Angels, and how much
 thy state and condition now resembles theirs, for thou
 hast left thy Peaceable Habitation in the truth
 which the People of God enjoy, and thy Life is
 now in strife and contention, as appears by the
 Fruit thou brings forth. Thou art gone from the
 Love that thinks no evil, into hatred and strife, in
 which thou makest and inventest all the evil thou
 canst against the Servants of the Lord, as is ma-
 nifest by the Fruits thou hast brought forth. How
 hast thou been Inventing Lies and Slanders, not
 only against Me, but many more of the Servants of
 the Lord, whereby thou Foamest out thy Shame,
 for its a Shame for a man to tell Lies and break Pro-
 mises from time to time, as thou hast done, both
 before God and honest Men. And he that lives in the
 feare of God dare not do it, but they who depart
 from the true feare and awe of God, what will they
 not dare to do, as appears by this wicked Work of
 thine,

thine, and also by thy Book, by which thy scoffing Rude Spirit is Manifest, and thy hard Heartedness against the People of God, whom now in thy Envy thou Endeavours to render them to be like the worst of Men, even such as formerly thou accounted good Men, and truly serviceable in the Church of Christ, who are the same still. But Envy hath blinded thy Eye, so that thou canst not see them in their Places, because thou hast lost the knowledge of thy own place, which thou shouldst have continued in, even in low humility before the Lord, to have still waited upon him for his Wisdom to have Guided thee, and to have felt his Power through the daily Cross, to Crucifie that Earthly wise comprehending part; in which thou comprehended the Truth in thy Head, but never came to enjoy the life of Truth in thy Heart and Soul, through the Death to thy own will, in which unruly will thou speakes and Acts like an evil unruly Beast, whose Mouth God will stop in his owne time, to thy sorrow, without unfeigned Repentance.

And Francis thou tells Me of giving Me 15 Pound to Sign this Paper of thine, but where is the Liberty of Conscience thou Treats so much of in thy Book, Dedicated to Hen. North. Knight.

Wherein thou pretendest that all ought to be left free to the Liberty of their Conscience, and not to be compel'd to any thing that they have not Freedom in themselves to do. But in this Paper thou art far otherwise minded, for thou speakest nothing of leaving Me to my Freedom in that matter of the 15 Pound. But I must either, contrary to my Freedom, set my Hand to that Paper that thou hast contrived, or else condescend to have another Arbitration about it, which I cannot do for

for the Reasons aforesaid; otherwise I must unavoidably lose my Money, which is far from buying Me to any Freedom, which in the aforesaid Book, thou pretendest all ought to be left undone. But *Friend* tell us, when thou makest answer, was the Dedicating of thy Book according to our Ancient principles which thou pretendst to own, or did Friends in the beginning Dedicat their Books in that manner, or is it not rather the making of a Man that hath lost his Habitation in the power of Truth, and how is creeping and Flattering with Men of the World, and admitt^{ing} Mens persons, because of advantage, as is spoken of in *Isaiah*, of them that fell from their first Habitation, and which thou hast given just cause to believe thou hast done. For although thou never wert so much in Truth as thou wouldst have People believe, by thy assuming to take up others in Truth about the Principles of Truth, as required by us in the beginning, which thou never sentimentally wert an witness of, yet thou hast known more of Truth than thou hast obeyed or lived in. And thou complainest to *H. N.* of the mischief of Impostion amongst the *Quakers*, what Redress thou expectedst by complaining to him is best known to thy self; but what states Impostion could ever be prevented by a Man, when this new Order of things, which thou hast sent to *Me*, to have *Me* send my Hand to, and with as much severity, imposteth upon *Me*, as thy Capacity will afford thee to do. Whereby it doth and will appear to *H. N.* Knight and others, when they come to see what thou hast done, both before and also here thou wast thy Book, that thou hast dissembled with them, and endeavourd to delude the World.

to make them believe thou art against imposing
 new Orders, and Prescriptions upon tender
 Consciences, when its no such matters as appears by
 thy Pandits: But Liberty to thy self to Lie and
 Dissemble, and abuse Honest Men, as is plainly
 Manifested; both by thy Book and thy aforesaid new
 prescription; and thou art got to thy old accus-
 ed Work of thine, in abusing Me with Suggesting
 that since I was a Preacher and a Sufferer, through
 receiving Gifts and Rewards, I am become Rich,
 but I never was counted a Rich Man, by any
 until thou turned Informer against Me, and de-
 manded 45 Pounds of Me unjustly for thy work.

And I not having Freedom to satisfy thy un-
 just demand; and Friends blaming thee for desir-
 ing it, thou then began to change thy Tale con-
 cerning Me, that whereas thou used to speak of
 to whom thou pleased of my outward Condition,
 below what it was, so now ever since, hast spoke
 of it as a large Rate, and what and canst thou have
 in it, but to beget a belief in People that S. C. is a
 Rich Man; that thereby thy Offence may seem
 the less, in that thou hast gotten 45 l. 3 s. of mine,
 for that which neither the Law of God nor Man
 allows thee one penny. But from what I have as
 to the outward, I came Honestly by, and I wish
 that thou haddest no more in thy possession then
 thou earnest, as truly and as justly by as I have
 come by what I have, and then it would be better
 for Me and mine by near 40 Pounds. And as to
 what I have, is best known to my self; and I never
 complained to thee nor any other of want, neither
 have thee or others ever heard Me Boast of what I
 had in this World, but am well contented with
 such things as I have, I praise the Lord for it, and

If thou couldest have been so, thou wouldest never
 have troubled Me and others so much as thou hast
 done, for that which is none of thy own. And
 again, *Fran.* thou Suggests in the aforesaid Ma-
 liblous Paper of thine, as if since I was a Preacher
 and a sufferer, I am become Rich thereby, so that I
 answer, I have been a Preacher of Truth, accord-
 ing to my Measure, and a sufferer for the same,
 before thou knewest any thing of the Truth or Me
 either, in all which time its well known to God
 and to faithful Friends, both at Home and Abroad,
 my Conversation hath been without covering any
 thing that was other Mens, but have from time
 to time taken an Honest care for Me and mine,
 that we might not be Burdensome to any (its
 known to the Lord) and all Honest Friends, who
 hath known my Conversation longer then thou
 hast done, who can witness to the Truth of what
 I say in this matter, and therefore what such rail-
 ing *Rashness* as thou sayest is little to Me,
 who hast forsaken the Truth, and art turned aside
 to Lies. And now in answer to thy unjust charge
 and Slander in this kind, I do say, that I was ne-
 ver enriched as to the things of this World, either
 by Preaching or Suffering in that manner as is by
 thee Suggested, and I do say thy charge is false and
 Scandalous, and proceeds from a Lying Spirit,
 clear thy self as well as thou canst, and if thou
 thinkest thou canst prove the contrary by Honest
 Men then thyself, thou mayest go about it.

I ask no Favour at thy Hand, as thou knowest
 I have told thee before now, for I have Truth
 and the witness of a good Conscience on my side in
 these things whereof thou falsely accuses Me, where-
 in I have true Peace. And now whereas thou alke

If thou hadst no colour of right to the Money before mentioned, (which thou defrauded thy Cousin G. S. in the Gaining of.) Answer, that will appear by the Narrative, whether thou hadst or not, to all that desire to know the certainty of that business, when they come to know the Truth as it is, and then I shall leave it to the witness of God in all their Consciences, to judge who hath done and acted like a Christian Quaker, or like an Honest Man, whether thee or I in this matter, wherein thou hast been so long troublesome to Me.

Which is all at present, but to let thee know, that I have given a full and true Narrative from the beginning,

From him who is a Sufferer by thee, as I am under the Envious Priests for the Testimony of a good Conscience, in which I have true Peace.

**Ely Prison the 3d. of
the 8th Month 1682.**

Samuel Cater.

P O S T C R I P T.

POSTSCRIPT.

F Ran. Bagg, thou hast fallly insinuated, as if thy Cofin G. S. Smith had hard work to get his Mony again of Me, notwithstanding (adds thou) thy Wife sent him, as thou told Me thyself: Which insinuation of thine is false, and thy Cofin G. S. will prove it so, and for thee to say, I told thee my Wife sent him, is a lie of thy own making, which thou hast put in to make out thy matter as thou wouldest have it, an evil thou art too much accustomed unto, for I never told thee so, but do well remember still what I said, which was, that I know nothing of G. S.'s treating with thee, but my Wife did, as I understood after thou hadest got the Mony, as will appear in the Narrative, &c.

S. C.

T. H. C. R. I. T.

Fram

S. Caters Letter to F. Bugg.

THine I have received Dated the 8th of the 10th Month, 1682. Wherein thou sayest thou wilt not send thy other Letter before this for controversie; nor to revive the old one: But *Fran.* that is false, and thy Letter and the use thou makes thereof proves the contrary to any that have seen or may see the same; for thou hast not therein written to *Me* and thy Cousin *Geo. Smith* in order to make us satisfaction for the wrong thou hast formerly done us; but thou hast again therein abused us, and wrote Lies to excuse thy self about the old concern; which is not a way to stop controversie, but to increase it, and further, if thou hadest been minded that it should not have been revived again, why didest thou send thy malicious Letter to *Geo. Whitehead* and to the 2d days Meeting in *London*, who see and are satisfied it was to revive the controversie again; and again, why didest thou send the same Letter or a Copy of it to *Ann Dockwray*; letting her know thou hadest sent that Letter to *Me*, and that I had sent it back to thee again without opening of it; and she says that thou were minded to make it Publick, only she accompted she had perswaded thee to the contrary by something shee had wrote to thee, and withall shee said that I had done well in that I did not look into thy Letter; and thereby have been stirred up to enter into further controversie again with thee; so that she as well as others that have come to the sight of thy Letter, do see that the tendency thereof was, and is for controversie: but

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thou

thou sayest thou Intends to Manifest Me to be a reviver of the Old controversy, because thou believest I have spoke of it ; and that thou mayest have wherewith to accuse Me, thou like one of the Officers in the *Star-Chamber* (when in force) Querries of Me in thy Letter, whether at one time or other I have not spoke of it, since the agreement was made between the Quarterly Meeting and thee, sayest thou, if *Sam. Cater* have spoke of it, then the agreement of the Quarterly Meeting is broken, yet also sayest, thou knowest not that ever thou Covenanted or promised not to write a Letter to Me about it : to that I answer, if thou wast at the Quarterly Meeting, and there made an agreement with the Meeting, and promised to cease from all Controversie, and that all the writings thou hadst writ about the Old Controversie in general, should be by thee brought to *His Prison* in the 11th Month following, and there be burnt, which thou saidst thou didst, even all that were in thy Hand, and what was in thy other Friends Hands, thou saidst thou wouldst send to them to do the like. Now (say I,) if thou wert at the Quarterly Meeting and made the promise and agreement with them thy self, dost not look upon thy self as bound by that Order or agreement, from writing to Me and others about the same Controversie again, how comes it to pass, that I, who was not at the Meeting, could be bound by that Order and agreement not to speak of it.

For if *Sam. Cater* hath spoken of it, sayest thou the Order of the Quarterly Meeting is broken at his part, but I never saw any such agreement, this is strange Logick, yea, Confusion indeed, its like the rest of thy proceedings about and concerning this

this matter, and thou wilt have as hard work to prove this, as thou hast to prove that I refused to tell my Name in *Laken-Heath* Meeting, which is false, and may be proved so. Thou also speaks as if the report of this Controversie was in *London, Bristol, Harford, Lincoln, &c.* whereby thou wert abused and misrepresented: what then, if it were so that this business follows thee, and thy malicious Book, if thou hast done well in it, thou needs not be ashamed of it, but if thou hast done evil, why dost thou not make satisfaction, seeing thou pretends so much to be a Christian Quaker? But *Francis*, I am apt to believe, that not any have abused thee therein, for who can speak worse of thee than thou deserves? And besides, if it be spoken of in those places aforesaid, must it needs follow, that it was through my speaking of it? was it not publick to the Nation? does not many Hundreds know how unjustly thou demanded that Money of Me, and how restless thou wert to obtain it, & when thou hadst got it in that deceitful manner of thy Cousin G. S. did not he give accompt thereof to the Monthly Meeting? and were not Friends satisfied that thou went beyond him, and gave it as their judgement, that his simplicity was betrayed, and that he ought to have his Money again? and did not he give the same accompt again to the Quarterly Meetings, before Friends of five several Counties, and could this be a private business to be kept from being spoken of by Me? but I suppose thou thinks, I may have spoke of it to some body or other that might ask Me, if F. B. had paid Me, or G. S. the 15 A. 3 Shillings he got so unjustly into his Hands, which the Meeting expected he would have returned again, as well as burn his writings? As

to that let Me know when thou writes again
 what thou wouldest have me to say about it; when
 I am asked, since I have no Freedom to tell you
 to cover thy deceit, and whereas thou offers
 shillings to return May Pounds to Shillings, and
 will accept it as a Token of thy confession
 which thou sayest, thou hast sold some Friends
 and that thou wouldest give Me so much Money
 as a Gift; To that I answer, I have neither
 nor Freedom to receive such Gifts of thee
 that which I do expect and desire of thee is
 returne to Me of thy Cousin Gods that is Pounds
 Shilling, which thou so unjustly obtained from
 and whereunto I have a just right, and thou may
 keep thy Gifts for them that will accept of them
 for I desire nothing of thee but my own neither
 receive it, but gain my own: and as to thy
 saying Me to be a Pharisee, who lay Heavie Bur
 dens upon the People, &c. its but one of
 slanders, and hard and ungodly Speeches, which
 thou must give an account to the Lord, for
 is known to the Lord and to Faithful Friends
 thy Innocency both in that and other things
 whereof thou hast unjustly accused Me and
 Friends, who truly fear God, and are clear and
 honest in the sight of God, of those things
 chargest them with, for which thou hast a
 Cup to Drink at the Lords Hand, who will
 acquit the workers of iniquity, who sin against
 light in their own Consciences, as thou hast
 for several years.

To thee I as present from him who desires
 Repentance before Mercy be hid from thy Eyes.
 thy Elly Rison the 21th of the Month
 24th 19th Month, 1682.

Samuel Cat

Sam. Cater's Letter to F. Bugg,
 the 26th of the 10th Month,
 1682.

THis is to let thee know, that if thou wilt not make thy *Gosin G. Smith* and my self satisfaction for the wrong thou hast done us, both by word and deed, and also call in thy wicked Book, which thou hast caused to be Printed, in which thou hast belied, abused, and misrepresented Friends to the World, then we shall make thy ungodly Accounts, and fraudulent proceedings more Manifest then ever we thought to have done, whereof we have a Narrative ready for the Press, but if thou wilt call in thy Book, and as Publickly own thy Condemnation, as thou hast given the offence, and thereby clear Friends of the Reproches thou hast cast upon them, then we shall stop any further proceedings

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against

against thee in this matter : To this
I desire thy speedy answer.

*From him who hath long been
much wronged and Abused by thee,*

Samuel Cater.

F. B. this Sam. Cater desired should
be given thee, desiring thy present
answer.

J. B.

Samuel Cater,

THis day I received thine, Dated
the 26th of the 10th Month, and
am not sensible,

(a) Not sensible. No,
for deceitfulness of Sin;
Lying and Falshood, do
produce Hardness, and
Blindness.

(a) that I have
wronged thee or
my Cousin G. S.
neither hast thou

therein said, wherein I have, so that
in answer, I dare say, if either of you
can

can make it appear, wherein I have wronged either of you, I will readily make you, or either of you satisfaction; but if thou mean the Mony that my Cousin G. Smith paid me, as thy Wifes Messenger, (b)

or Ambassador, in satisfaction for the Fine I suffered for thee,

(b) G. S. had no Message from her, to pay the 15 Pounds.

Anno. 1675. And art not willing to stand by the Agreement made at a Quarterly Meeting in Hadenham, the first of the 10th Month 1680. and then Recorded in their Quarterly Book, that *All Controversie betwixt thee, G. S. & myself should*

cease. (c) I say, if thou art not willing to stand to the said agreement, but find thyself un-

(c) That was probably in hopes of thy amendment and making satisfaction for the wrong done, but instead thereof, hast not thou begun and renewed the Controversie again against Sam. Carter.

easy under it, I will, as I wrote thee word in my Letter, dated the 10th of the 6th Month 1682. very willing-

ly consent and agree, that thou shalt have a hearing *De Novo* by Persons indifferently (d)

(d) *How oft hast thou shuffled with Arbitrators, and evaded their Judgments, and determinations in the case will such Flims and Pretences as these excuse thee,*

Chosen by us both, viz. each others, 4, 6, 10, or 12 Persons, and be bound again to stand to

their award, &c. And as for the calling in my Book; this I am willing to let the know: *That on condition, the Orders upon Record in our 7th Book, which say, that for the time to come, no Marriages are to be either suffered or permitted, (meaning amongst us) except the Parties, both Man and Woman, Publish their Intentions twice before the Mens Meeting, and*

(e) *That was, that both might be concerned in a Godly care to see things clear and to prevent disorder and Scandal what in them is.*

twice (e) before the Womens Meeting, they being (thou knowest) distinct and apart each from others, and the

the Record against 7. 4. (f) for not taking his Wife according to the advice of Friends; be Raced out, and made void, that so those that have Freedom to publish according to the said Orders (g) may, and those that are otherwise minded, may be left to their Freedom, and also the Book Intituled, *The Accuser*, and others against *William Rogers*, be called in, (h) I say, on condi-

(f) Which was because of his Irregular proceeding in Publishing his intention in the Womans absence, to the Mens Meeting, and that but once, and refusing to bring her to the next Meeting, as desired by Friends for example and satisfaction, as Friends had not Union with his Irregularity, it seems he had not Union with them, First, in that Orderly Method of both Persons Publishing their Intentions twice before the time of Marriage.

(g) Why should they then be Raced out, if a Freedom be granted to proceed according to them, what evil or error is in them simply considered, as Reason to Race them out, or wouldest thou not have those Records Raced out that thou mayest make new ones, and Rule in thy loose conceited Spirit?

(h) No Reason nor Justice in that proposition, we allow no such bargain. Those Books against *Wil. Rogers*, were occasioned by his, which was first; and ought to be called in, therefore thou art an unjust Judge and Partial.

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tion that these things may be done, I am willing to call in mine, and shall be willing to use any Christian means for a thorough Reconciliation and healing of Breaches.

(i) How canst thou be any fit Instrument for such a Christian work, who art in a Spirit of discord and Enmity thy self?

(i) But whereas thou seems to threaten me with a further Publi-

cation of a Narrative, &c. It doth not frighten me, neither do I think it would have been thus long detained from publishing in Charity or good will to me, hadst not thee

been Conscious (k)

(k) If S. C. were so Conscious, by the same reason he would not publish a Narrative at all, therefore his Publication of a Narrative proves thee Guilty of presumptuous and false Judgment in this matter.

to thy self, that the Publication thereof would have been a further means to have unmasked

thee and such as thee art: This is my sense, and as speedy an answer as I can well give thee who am thy well-wishing (though much abused) Friend,

Francis Bugg.

Joshua Bangs Letter to F. B.

I Sent *F. B.* a few Lines, to let him know, that if he had any thing to offer in his own defence, &c. I gave him time to do it, whereupon he returned me a great Letter, to which I have given something in answer, which is as follows.

F. B. thy great Letter Received, which is in Vindication of thy receiving the 5 *l.* of Justice *Shelly* which the *Widow Root* said, was part of the 15 *l.* thou wert Fined for *S. Cater*, and withal could not believe that thou hadst taken 15 *l.* of *G. S.* and that is it *Edw. Swanton* says, that Justice *Shelly* told him, that 5 *l.* of the 15 *l.* was returned again to thee, forasmuch as but 10 *l.* could be Levied upon one Person for the offence of any other Person, according to the words of the Statute: But in thy introduction thou endeavourest to Invalidate what he can say about it, by saying, he was an *Infarmer*, yes, he was an *Infarmer*, and had 40 *s.* for so doing, but did not Pocket one penny of it, but if being an *Infarmer* formerly, or violating Obligations, excludes a Man being believed in any cause, who shall

shall believe *F. B.* in his own cause, for was not *F. B.* an *Informer* against *S. C.* in that *Laken-Heath Meeting*? And hath he not got 5 *l.* more then what he could be justly Fined for *S. C.* according to the Statute, for the Act says, (speaking of one Person, being Fined for anothers Offence,) that it shall be at the discretion of the said Justice, Justices or chief Magistrate respectively, so as the same to be Levied on any one Person, in case of the Poverty of or ther offenders amount not in the whole to above the Sum of 10 *l.* And again, provided always, and be it enacted by the Authority aforesaid, that no Person shall by any clause of this Act, be liable to pay above 10 *l.* for any one Meeting in regard of the Poverty of any one Person or Persons. What can be Plainer then this, but in Contradiction hereunto, says *F. B.* Justice *Shelly* and his other Counsellors told him, that for neglect of the Speaker, a Preachers declaring his Name and Habitation, one Person may be Fined 15 or 20 *l.* for his offence, or to this Effect.

Francis, Justice *Shelly* was a Man I had no acquaintance with, but I have heard he was a Judicious understanding Man, and

and I much in question whether he spoke to that purpose, but rather take it to be of thy own Hatching, yet since Justice *Shelly* is Dead, if thy other Counsellor be alive, let him give his Reasons under his Hand & with his Name to it, that we may know where to find him, for the time is coming thou wilt stand in need of the Assistance of such a Counsellor, that can make lies seem true, bring something out of nothing, and make a foul false Cause look fairly. And what I have said, is not to Vindicate or commend *Edw. Swanton* wherein he hath done amiss, nor yet condemn *F. B.* for well-doing, neither do I know whether there will be any necessity to make use of his Certificate, in Order to Manifest thy deceit, since thou hast confessed so much, but if there be, because the Statute Backs what he Certifies, the Justice said, it will be as credible as any thing, thoe and thy Counsellor can say, which plainly Contradicts the Statute. And now, since thou hast done as thou hast, thowest thou Escape the just imputation of Folly, or Knavery? Thou mentions much charge and toil thou hast been at in Journeys and otherwise, whose fault it was that? Oh! but thou hast a smother
turn

turn for that too, because thou couldest
 not have Arbitrators indifferently chosen,
 or to that effect: I Query, were they not such
 as thou accepted of? And didst thou not en-
 gage to stand to their Award? Nay further,
 didst thou not say, after thou knew their
 Award, that thou wouldest sit down by it,
 or stir no further in it, or to that purpose.
 But to return, notwithstanding all thou
 canst say for thy self, I take notice what
 the *Widow Root* said of thee, and how con-
 fident she was of thy Honesty, that thou
 wouldest not take 15 *l.* having 5 *l.* return-
 ed thee again, see how some honest Friends
 are betrayed into a conceitedness of thy
 Honesty; so smooth and subtle have thy
 carriage been. I have also perused the Act,
 to find what colourable pretence thy
 Counsellor can have to say, that 15 *l.* or
 20 *l.* may be Levied upon any one Person
 for the Preachers not declaring his Name
 and Habitation, and the Act is worded
 thus; and if the said Preacher or Teacher
 so convicted, be a stranger, and his Name
 and Habitation not known, or is fled and
 cannot be found, or in the Judgment of
 the Justice, Justices or chief Magistrate,
 before whom he shall be convicted, shall
 be thought unable to pay the Sum, the said
 Justice,

Justice, Justices, or chief Magistrate respectively, are hereby impowered and required to Levy the same by Warrant as aforesaid, upon the Goods and Chattels of any such Persons, who shall be present at the said Conventicle, &c. Now had the word Persons been in the singular number, it had made something to the purpose; but *Francis*, thy covering I do think will be too scant to cover thy deceit, and I do believe it had been better for thee every way, that thou hadst not so earnestly hunted after *S. C's*. 154. But since thou hast gone so far in it, there is little hopes of any better Service in thy miscarriages, then that others may thereby beware that they enter not into the like Temptations, and so be caught in the same Snare.

At *Hallywell-Row* in
Mildenhall, the 13th
of the 17th Mo. 1689

Joshua Bangs.

Edward

Edward Swanton's Certificate of F. B's.
 having 5/ of the 15/. Fine repayed
 Him by the Justice.

This may Certifie all whom it may concern, that
 whereas *Fran. Bugg* of *Mildenhall* in the said
 County, Avereth that he Paid 15 Pounds or above
 for his being present at a Conventicle or Meeting
 in *Laken Heath*, some years last past, which I do be-
 lieve to be true, but I do affirm, that Five Pounds of
 the aforesaid Sum was Allowed and paid unto him
 back again by *Justice Shelly*, or his order (as the
 said *Mr. Shelly* informed Me,) and this I am ready
 to Testifie upon Oath at any time when by Lawful
 Authority thereto called: Given under my hand this
 Nineteenth day of *January* Anno Dom. 1682.

Laken-Heath
 in *Suffolk*.

Edward Swanton.

none of the
names of the

Reader, By this Certificate thou mayest see *Fran.*
Bugg hath retained Five pound to himself, and *Edw.*
Swanton says, if he be so confident as to deny it,
 notwithstanding what he hath herein given forth,
 he can produce more if need require, to Affertain
 the truth of it.

3 falsity b in the certificate
being compared w
the original

*A short Reply to Francis Bugg's Foul
Slanders cast upon me and his Cousin
George Smith, in his Book called the
Painted Harlot Stripped and Whipped,
Printed 1683. Wherein not only his
Folly, but also his bitter Envy, is dis-
covered against us and others, who never
gave him just cause so maliciously to
abuse us.*

First, I take Notice of F. B. saying, that I Revi-
ed the Controversie which was formerly between
him & G. Smith my self, after (saith he) It was ended
by Friends at Hadenham, the First of the 10th
Month, 1680. Which saying of his is false, and
his own Letter Dated August 10th 1682
plainly proves the contrary, and gives him the Lye;
For before he sent me that Letter, not so long time
after, I never wrote a word to him nor any other
Man from the time of that Hadenham Meeting
whereby to stir up any thing of that Nature, nei-
ther was I willing to have meddled with it any
more, and thus he himself very well knew, not
withstanding, he thus saith; for when he sent me
that Letter Dated as before, wherein he did not
only invite me to begin again about that Contro-
versie which he said was ended; but in that Letter
used many Scurrilous words, whereby to provoke
me and G. S. therunto, as it plainly appeared
thereby when we came to see it; but I understand-
ing it came from him, I never opened it, but sent it
him back again, not being willing to concern my
self in any Controversie, which was also the cause

This notwithstanding, to answer many parts of his former
 Book, intitled *De Christiana Libertate*, wherein he
 much abused me with the rest of Friends, in this
 Isle of *Brit.* and although I refused to meddle with
 his *Book* and *Letter*, yet by no means have I occa-
 sion to be Quarrelling with me *again*, by force of the
 second Letter to *London*, to Friends there, that he
 had sent to me, and a Copy also thereof to *Cam-*
bridge, to *A. D.* and complained to her that he
 had sent me the like, and I would not Read it,
 who wrote to me and in her Letter, said, I did well
 in not opening *F. B.* Letter, whereby to enter
 into further Controversie with him, and yet he is
 so impudent as to say in his late *Redoubtable* work
 of his, *That I would have Revised the Controversie*
again, which is as absolutely false, as Truth is
 Truth. But after he had thus sent his malicious
 Letters about, and it came from *London*, whither
 he hid them in, wherein he had Reviled me and his
 Cause. So I gave so to this his bad charge against
 us for breaking, & constant falls upon himself, with
 his *Slanders* comparing of us to *Hereticks*, the Pa-
 pists, which will return upon his own Head, for
 he broke the agreement made between him, and the
 Meeting, and now I know him for all that I was not
 otherwise but know any thing of it, until some
 Friends came from the Meeting, and told me what
 was done, by force of *Private* sakes, and out of respect I
 had to the Meeting, I was willing to tolerate and to
 forgive it, although it smelt he spoke so, but when
 we came to see and hear how he had abused us again,
 both in City and Country, we did then resolve to
 give a true Narrative of the business, as it truly
 was, and leave it to People to judge, Whether by
 this wronged us, or we him; Seeing his restless
 Spirit

(69)

Spirit would not let him be at quiet, which accordingly we did write to him to give him account thereof: as by the Narrative doth most fully appear. And thus ending I will not say but
 The next passage I take Notice of, is how F. B. hath in effect Confessed himself Guilty of going beyond his Cousin G. S. in selling the Money afore said, as by his own Tongue and Pen he hath here Confessed, for says F. B. in Page 36 (Travelling about the Month he got up G. S.) He pretended Trouble on his Journey (really Intended in that he thought all his money was a hard tender, and upon that, without any other reason, should have returned it.) These words of F. B. given just cause to believe that he betrayed him by his Subtly words of his Money: as G. S. hath given account, nor else why should F. B. himself say (as he hath said) in going to make a successful cover for this his work: on Danger? G. S. might think that all he intended in having the Money all tendered, was that a hard Tender, and that he would have returned it again: which saying of F. B. gives ground to believe that G. S. had some cause to think, from something that F. B. had said or promised to G. S. before he tendered him the Money, as G. S. hath declared, for he is so weak a Man as to think of having all the Money returned again, without some Grounds for it: But however, they that shall say that F. B. for his Money is fraudulent, or by overreaching or guile, hath deceived his next of kin, shall be found to be much offended with, accounting that G. S. must needs be of Reputation; But the F. B. give his getting the Money what Name he pleases; I know it is a way that is not used by such as are accounted Honest Men,

Men: living Christianity aside; which brings Men not only to Act and Speak justly, uprightly, and truly, and to walk incessantly both towards God and Men, but also Patiently to suffer Injuries, and to do good against Evil, however his oblige-ment is suppos'd to do justly between Man and Man, which F. B. in this matter hath fallen far short of, and yet farther appear from his own words, as may be seen in page 26, his words are these, (Speaking about the said Money, he gave of his Cousin G. S.) *I did prefer (saith he) six shillings 7s. 6d. which I had more then G. S. voluntarily preferred me, (Now, this F. B. offer of returning the said 7s. 6d. was about three years after he had received it of his Cousin G. S. and that in such he was severely Reproved for his unfair dealing by Friends and Father, who did not suffer the Money as repaying him for his so unjustly obtaining it) Therefore it may be very well questioned how F. B. came by the said 7s. 6d. Seeing he says himself that G. S. Did not voluntarily prefer it him, then does it not follow, but without question G. S. tendered him the whole, thinking thereby to have pleased him in his wild humour, and thinking as F. B. himself saith, *He would have been pleased with a large Formal Tender thereof, and so have returned the whole as I receive; but seeing F. B. did not return it all again, according as he says, G. S. his thought might be that he would, yet to keep the other half also, which was by him never voluntarily preferred him, let F. B. make what covers and excuse he can for himself. People that know what it is to Live uprightly, and to deal justly between Man and Man, will account this Deed of*
*F. B.**

F. B. so Spring from a Covetous and Over-
 reaching Mind, and a Deed that does not be-
 come such a Man as would be accounted a *Christe-
 an Quaker*, and one that hath taken upon him
 lately to complain of others, more Honest and
 Just then himself, as appears; But it had been well
 for F. B. if he had better spent his time which
 he now spends, in Silly, Scornful, Scolding and
 Pricking against his Ancient Friends, and such
 whom he used to speak very well of before, the
 Enemy of his Soul thus filled him with Envy; It
 had been better (I say) for him so have waited
 upon God in Humility, so have seen first the Beam
 cast out of his own Eye (as Christ saith) before he
 had so much concerned himself to pull the Mote
 out of another's Eye. But now mark, after F. B.
 had thus got this Money of his Cousin G. S. the
 next thing he endeavoured to do, was to quiet
 him that he might keep it, and to that end he first
 gave him a paper, as he himself saith, for me to
 sign, which he laid, *If I would Sign he would
 Return all the Money again*. But G. S. knowing
 that he had nothing to do with papers, but the Money,
 which he had made him a tender of, seeing he
 never spake of any such paper before the Money was
 rendred, Slighted the paper, but prest hard upon
 him for the Money again, (as more at large ap-
 pears in the Narrative) that he might carry and
 Repay the 10 £. again to the Person of whom
 it was borrowed; But F. B. would not part with
 the Money, but berought himself of another way,
 to try to save the Sore which he had made in his
 Cousin's mind, by keeping the said Money from
 him, as himself saith (in Page the 34 of his Book)
 so his Cousin G. S. after he had got the said 10 £.

his words are these, However to comfort him, I told him that Samuell had 107. lately sent him from London, and that he had taken 40 s. at one place when he went into Scotland, towards his charge, and 20 s. at another place on the account of his Ministry, and so Cousin said I, there is no fear but Samuell will be made whole. These are F. B. own words to G. S. (as he himself saith) But this will prove a Decentall Curse and Cover as hereafter will appear.

F. B. in some other places in his Book, accounts this as a great Evil, (he taking it for granted that I received this Money he upbraids me with) or else why is it so often spoken of in his Book, but it is not a greater Evil in him, to use it as an Argument to persuade G. S. to let him alone quietly with this 107. he so ungrudgingly obtained from him, that so he might have the benefit of this Money which he blames me for Receiving, which 107. he had thus obtained of G. S. he never offered voluntarily but one half of it, then it must needs follow that he got the other half by Craft, and kept it against G. S. his Mind, which is doubtless a great Evil in the sight of God, and a just cause of the breach of Friendship and humane Society betwixt Man and Man, thus to do.

And whereas in page 48 F. B. speaks something there as if R. S. with some other Friends hath given it as their Judgement that S. C. Wife betrayed G. S. about this Money, which thing cannot stand with Truth nor sound Reason, for let it be considered whether it can be understood or believed by any Man to be so ill, seeing F. B. was the Man that thus obtained the Money of G. S. as is before mentioned, and S. C. and his Wife did

did freely and willingly to pay the aforesaid G. S.
 the whole of the said year and he did so when it was
 Robert's turn to pay the Monthly Meeting it will appear
 that R. S. was not of that mind then (neither was
 in the the Judgment of the Monthly Meeting Quarterly
 Meeting but as it was so called it was so called
 but on the contrary it was so called it was so called
 G. S. did not let the Monthly Meeting know that
 Judgment of the Monthly Meeting about the time of the Record
 making and know where there was a Man in the
 Meeting that would say that the Monthly Meeting had said
 that Monthly Meeting that he was a Member of it
 And indeed was the very Man that was the cause
 against G. S. in the Monthly Meeting which was the
 cause of his being the Member of the Monthly Meeting
 the said R. S. for being the cause of his being the
 far Inge in that concern and in that case some
 particular things I have on record and on
 and in the same way as he makes no small
 (in the Island of the place of the same) and he
 being a good Rich man with a good name and a
 was so from that I could not pay my Debt
 both which I must have done him again as he
 had a Debt to him but this was a great deal
 for him to do was in the same way as he
 my Debt (but he has always paid my Debt in the
 justice. Since I know my Debt was not paid and
 Trade in the World, neither was any Man ever
 burdened with my Debt nor has he paid my
 penny for me which I must have dealt with
 as much as for my Debt now how I must be
 so Rich as he pretends to be I or in the same
 advantage of People by my preaching it is which
 F. B. hath threatened long to make a discovery
 of me and my Brethren so I have to let him

he might be his Master, for I have both Faith and
 a good Conscience on my side, and also a Testi-
 mony in the Hearts of Honest Friends, where I
 have Laboured and Traveled, That I have no
 Fault to find, nor to think my self, by anything
 of this, But have truly preserved the good of Peo-
 ple, before my own carnal desires, and
 this many years witness is the Truth of what I say,
 but now F. B. hath brought forth this Monster,
 what does he think of me with? With being Rich
 and Proud, But I do not know what Ground
 any have to believe that by any thing that he hath
 brought to Light, except such as are full of
 Envy and Malice, who if any such as he says is,
 it is enough for him to believe it, but he any
 Rational Man consider what he tells People
 of this I have Remitted, for near threescore years
 he hath known me, and I perceive hath been
 watching over me with an Evil Eye for sometime.
 And what is it that he says of the Sums of Money
 I have Received in this time, whereby (he says)
 I am made a Rich Man? Why, says he, Three
 Sums of Money, which in all accounts he says
 but let it all be considered, that if I had Received
 all the time Sum of F. B. says, (which I say)
 I had not, for that prove is if he can) how much
 have I lost me, to make making me a Rich Man,
 when I had paid G. S. the 13^d which he con-
 fesses he had of him, and which I paid again,
 still no more than half of it was voluntarily
 proffered him by G. S. might not F. B. there-
 fore be affirmed, I am sure he would (if he were
 a tender Hearted Man and feared God) of this
 his wicked work, who sometimes hath called
 me Possessor, and compares me to be like some hire-

hiring Priests, who are known to Preach for Money, either by the year, or so much a Sermon, as they can get, and now tell the World of my Receiving wth £. for near 120 years, for suffering Travelling (as he pretends) and Preaching, might not People have thought that I have had some great Salary (by such his Insinuations) for Preaching, for which I do say, that I never took penny more nor less, directly or indirectly in my Life, but am wholly clear of this Malicious and Scandalous thing, both in the sight of God and Honest People, neither can F. B. prove it, although he hath so Reproachfully insinuated it against me, except he or any other Man will on any account shew the 3 £. I Received as part of the 20 £. given by the last Will and Testament of F. M. of Whitefriar Colery, which I Received with other Friends, according to the intent and design of the Given, which no Impartial and unprejudiced Person will blame me for, but such an one Deceived with the Spirit of Envy, as F. B. hath Manifested himself to be both against me and others. He says he was once Book-keeper so many years, and thereby had opportunity to know what was then done amongst us, but he is make the said 15 £. seem as big as he can, he hath brought it up several times in his Book. Sometimes he says I Received it as a Preacher sometimes as a Minister and as a Traveller & now still it is all but 15 £. some of which I never had, and so I shew.

Again he is shining in an interlined Note, Page 40. as if I knew, that the Bishop of Dover, now Bishop of Bath, was at London, and understood what he meant, what (says he) was confirmed to break up Houses, being (as he insinuates) so much opposed by

1205
 I have been
 told that
 the Bishop of
 Bath was at
 London
 and understood
 what he meant
 what (says he)
 was confirmed
 to break up
 Houses being
 (as he insinuates)
 so much opposed
 by

Wm. B. Gwynne
 Wm. B. Gwynne
 Wm. B. Gwynne

proof against me, makes thy appeal to my Neigh-
bours and to the Parish Priest, whether they have
got so much as I have, but what if some Neigh-
bours have gotten much more in these 30 years
time that I have kept House, as some of them
have done, and some less, and others spent what
they have, what's that to the proof of thy charge
against me? And I have told thee before, I have
nothing but what I came honestly and lawfully by,
neither hast thou proved the contrary, and there-
fore there's none have cause to believe thee, nor
will, that are not Learned with that Spirit of
Envy that thou art in, whose reproaches are little
to me, knowing it is the Passion of them that
fear God to go through good reports and evil re-
port, as the Servants of God did before me.

Now whereas *E. B.* makes a great stir about
a Lawyer meddling in my Case, and calls me his
Clients, I do say, I never spoke or writ, or acted
directly or indirectly employed T. R. about the
said concern, whereof he so saith, and if the
said *T. R.* did any thing in it, he did it of himself,
and not by any Order or Advice from me, and
that I have told *E. B.* before now, only he is minded
to fill up his filthy Book with somethings, although
it doth and will return to his own shame. Many
things more might be spoken unto, to manifest
his numerous Lies and falshoods, and his wild fiery
restless Spirit against my self and many others,
which at present I pass by, looking upon it not
worth the spending time about, nor questioning it
impartial and unbiased Readers will see that it is
more Malice than Matter against us, as one lately
told me, who is not of our Society. Neither would
I too much Treat him in his Party, lest (as the
wise

then learned of friends against me: And demanded
 15. of me myself for they waske, w^{ch} then discovered
 they Cousin Geo. Smith in gaming of it for what can
 they speak of these when they differ how

wife Man saith) I appear like him, neither would
 he altogether silent lest he grows Proud in his
 own conceits. And having given Account of Trans-
 action in these things before I saw his, and now
 made some reply in short, to what I thought
 most needful in this, I shall commit my Innocent
 Cause to God and to his just witnesses in the
 Consciences of all that Reads both his and mine,
 to Judge in themselves who is in the wrong, or
 what could he hath thus to abuse me. And rest
 a Friend to all that love Truth and Righteousness.

Samuel Carter.

By Prison the 17th of the
 6th Month, 1655.

Now the Controvercie Rightly considered, F. B.
 may apply the Title of his Book to himself, and
 his own Malicious Scornful Spirit.

George Smith's return to F. B. A Scan-
 dalous report of him in his Book Entitled,
 The painted Harlot, &c.

Whereas I have lately seen the said Book put
 forth by my Cousin F. B. wherein he hath
 treated me as uncharitably as he got the Money be-
 fore of me uncharitably: For he hath taken two pal-
 lages out of a Letter of mine, which I formerly
 sent him in Answer to, one he sent me, after he had
 the Money, wherein I much blamed him for his
 unkind and unfair dealings with me about the 15
 pounds as I have given Account of. And now I

canst thou scape the
 just Imputation of
 folly or Knavery

And he hath taken out of that large Letter (which contained almost three sides of a Sheet of Paper) only two passages barely from what went before and followeth after, and which is explanatory to that which he hath recited, whereby his unfair and Falacious dealing is manifest, for by that way he makes my Letter seemingly speak what he would have it, and not what I intended, and is thereby apparent; and when he had done so, then he paraphrases upon it, and tells what lies he pleases, to abuse me. But God that knoweth the Secrets of all Hearts, knows how much he hath belied and abused me, and S. C. and his Wife thereby, in Page 38. He brings me in speaking in my Letter to him in this manner, viz, *I am engaged to give an Account of this business, without I would bear the loss of all the 15 Pounds aforesaid. And again, that I am necessitated now to give such a report lest the Parties concerned should think I was too much biassed in joyning with them.* Thus saith he hath Quoted me, by which two Passages he pretends as if I told S. C. and his Wife some false story of him to get my Money again; which is altogether false, and nothing true in it; neither will my words bear such a construction in my Letter as he makes of them, if they be Read as I have set them down, for his construction is contrary to the intent of my mind, for my mind therein is to speak plainly and truly how he got the Money of me, as may be seen in my Letter, and for that end, that the Truth may be known, I have hereunto annexed that part of my Letter, out of which he pretends to have taken them words, leaving out what made not for his turn, as may appear to all that read it. The other large part I leave

I many of you are ob unjustly or ever any Infirm did
 kept the Broth Jud do - the deyst hel fallin
 the last part will bring the down of he did the fallin
 charged of ad we Lord hath reson in our last

leave out for Beauty sake, and which I find had
 added with in his said Book, that it should be
 only two pages past from what went before
 and which is explained in the margin
 and which he hath rectified, whereby his mind and

The second the Words of the Letter
 blunder my letter concerning what he would
 have said, and which I intended, and is thereby
 appeared, and which he had done so, then he said

Oth Collin, thy State is to be Ex
 mented, I desire the Lord may
 give thee true sight of thy sins, least
 that Scripture be fulfilled upon thee,
 where the Apostle says, the Love of
 money is the Root of all Evil: which
 some have covered after, they have
 turned from the Faith, and have pier
 ced themselves with many sorrows
 and fallen into many dangerous and
 hurtfull Luffs: thou seems to be much
 offended because I spoke of thy unjust
 dealings by me in this matter: indeed
 thou mayest very well be allowed to
 hear, that one so clearly related and
 shew as I am, and have had so much
 Love for thee as I have had, should

be a member of darkness
 into the Judgment of
 the great day
 and condition of day

have so just a cause as thou hast given me, to give such a Report of thee as I am necessitated now to do for the clearing of my own Innocency; that so the Parties concerned, nor no others that hears of it, may think that I was too much biassed in joyning with thee in this matter, so that I am engaged to give an Account of the business as it is, without I would bare the loss of all this Money, to cover thy Default, and how unreasonable that is, I leave it to the honest to Judge, for thou knowest that the business does not end to thee and I, and therefore it must be known, and besides I do not find Freedom in my self to cover such Deceitful dealings as thou hast used in this matter, I perceive that thou hadst been contented that I should have held my Tongue to have covered thee, and bore the Money my self for my good will. So no more at present but my hearty desire that thou may truly be

Thy Informer & Defender

gent and forsake all such Actions as
these are.

And so Remain thy Kinsman

George Smith,

Littleport the 22d. of the
8th Month, 1679.

WHence Francis Bugg, hath falsely accused
Samuel Cater, &c. with Guilt of
Profane (when going on Tenants Estate) that the
said Substance is devoured, that some have been
Compelled to Break up House. For which he
Quoted our Deceased Mother, that, viz. Sam.
Cater, known, that the Widow More at the Seven
Stars near Bishopsgate London, hath understood
what I am, now we have two Sons, (one of us
living with her, when she lived there,) do affirm
this to be an abusive Forgery, and foul Defamation
and Scandal, for we know of no such thing of
our Deceased Mother, nor never did hear so much
as the least complaint thereof from her, and we are
certain she did not leave off Shop upon any such
Assumps, as

Witness our Hands, John
and Joseph Moor
London, the 30th of the
6th Month, 1683.

T H E E N D.

THE VERIFICATION

It is now in the Press
a Book, entitled
"The Verification of the
Bible," by the same
author, and will be
published in the near
future.

Advertisement

THere is now in the PRESS
a Book, Entituled, *The
Liberty of an Apostate Conscience :*
being a plain Narrative of the Con-
troversie long depending Between
Francis Bugg on the one part, and
Samuel Cater and George Smith
on the other part : whereby F. Bugg's
Liberty of Conscience is proved
not only Unchristian, but Immoral
and Injurious.

1757 Rusham whetstone